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Over de grens Leen Dorsman, Peter Jan Knegtmans, 2009 Summary Sinds haar ontstaan in de twaalfde eeuw is de universiteit een internationale aangelegenheid geweest Op zoek naar kennis en inzicht trokken zowel studenten als geleerden over de grens In de negentiende en de twintigste eeuw kreeg dit verschijnsel echter bijzondere trekken omdat er een spanningsveld ontstond tussen het nationalisme en deze internationalistische ondertoon van het universitaire bedrijf In deze bundel blijkt dat internationalisering vele gezichten heeft van studenten op zoek naar leermeesters collega onderzoekers die elkaar in het laboratorium opzoeken politieke vluchtelingen die hun talent elders willen ontplooien invloed van wetenschappelijke theorie n en wetenschappelijke thema S die alleen maar in internationaal verband onderzocht kunnen worden tot een regelrechte braindrain *Chorological Differentiation as the Fundamental Principle of Geography* Gerben de Jong, 1962 The National Union Catalog, Pre-1956 Imprints ,1974 **Verscheurd paradijs** Etienne L. G. E. Kuypers, 2007 **The National Union Catalog, 1952-1955 Imprints** ,1961 *International Christian Literature Documentation Project* Douglas W. Geyer, 1993 Southeast Asia Catalog: Vernacular monographs: Indonesia, Malaysia-Singapore-Brunei Cornell University. Libraries, 1976 **The Calendar** University of South Africa, 1942

National Union Catalog ,1973 The National Union Catalogs, 1963- ,1964 *Reflecties. Film als filosofie (herziene uitgave)* Johan Swinnen, 2010 Welke film maakt uw leven de moeite waard Wat betekent voor u filmische hartstocht Kunt u over schoonheid op het witte doek ook nog iets filosofisch vertellen iets over im moraliteit waarheid werkelijkheid en of tijd ruimte Wat zijn voor u de filosofische kenmerken van overtuigend filmisch vertellen Hoe kunnen klassiek en modern denken in film samengaan Kan de hedendaagse film een remedie zijn tegen het nihilisme het ontbreken aan geloof in deze wereld Vindt u troost bij het witte doek Deze en andere vragen legde filmwetenschapper Johan Swinnen voor aan zeven bekende hedendaagse filosofen die ieder een eigen film uitkozen Hubert Dethier L Ann e Derni re Marienbad Willem Elias The Great Dictator Anna Luyten Magnolia Ann Meskens Play Time Jean Paul Van Bendegem Drowning by Numbers Antoon Van den Braembussche Adaptation en Etienne Vermeersch Het zevende zegel Alle zeven films hebben iets gemeen in de ogen van de filosofen ze zijn visionair **Sporen van transcendentie** Jozef Waanders, 2018 Als een voorname vertegenwoordiger van de twintigste eeuwse existentiële filosofie heeft de Duitse filosoof Karl Jaspers 1883 1969 als weinig anderen de crises van het moderne denken en bestaan verwoord en geduid Daarbij stelt hij heel nadrukkelijk de vraag wat de filosofie in het bijzonder de metafysica in de moderniteit nog kan betekenen Hij staat sceptisch tegenover de mogelijkheid van iedere systematische kennis en wijst voortdurend op de onoplosbare gespletenheid van het moderne leven Maar tegelijkertijd laat hij zien hoe zich juist in die begrenzing en gebrokenheid k de mogelijkheid van authentiek mens zijn en transcendentie openbaart In deze

verhandeling worden die mogelijkheden verkend en worden de grondmotieven en hoofdthema's van Jaspers' werk uiteengezet in hun historische en wijsgerige context **The British Library General Catalogue of Printed Books to 1975** British Library, 1983 *Christelijk geloven in een seculiere wereld* Geurt Oosterwegel, 2015-07-15 Religie en natuurwetenschap

geloof in God en vertrouwen in techniek lijken elkaar uit te sluiten Natuurkundige n theoloog Geurt Oosterwegel streefde in zijn werk naar een integratie van technologie en theologie en trachtte de kennis van de fysische natuur met religieuze inzichten te verenigen In dit boek beargumenteert hij wetenschapstheoretisch en persoonlijk waarom het geloven in het Goddelijke essentieel is voor de ontwikkeling van de natuurwetenschappen en hoe de Christelijke kerk zich op zou moeten stellen om deze rol te kunnen vervullen Met zijn argumenten roept hij lezer en gemeenschap op om zich onbevangen open te stellen voor een roeping in dienst van een humane samenleving ook als het effect van die roeping zich niet onmiddellijk laat kennen Oosterwegel zocht naar een logische ordening van de wereld die recht zou doen aan de subjectieve emotionele en intellectuele rijkdom van de mensheid en theoretisch gezien uit zou kunnen monden in volstreekte harmonie Daarbij beschouwde hij de uitwisseling in dialoog als het belangrijkste werktuig **Studia catholica** ,1950 **Groot Nederland** ,1908

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